

ORTHODOXE

P A R A D O X E S,

Theoreticall and
Experimentall.

Q R.

A Believer clearing truth by
Seeming Contradictions.

With an Appendix, called the
Triumph of assurance.

By RALPH VENNING
of Immanuell Colledge in
Cambridge.

First edition 1647

The third Edition, with some Marginall
Additions.

LONDON

Printed by E. G: for I. Rothwell, at the
Sunne and Fountaine in Pauls Church-
yard, and Hanna Allen at the
Crown in Popes-head Alley

1650.

SCOTTIA
libris Iohannis
Waltermar +
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Domini 1700.

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TO THE
RIGHT WORSHIPFVLE
COLONELL.

FRANCES WEST

Esquire, Lieutenant of
the Tower of London.

Worthy Sir,

Study a requitall of the
many favours which I
have received from you,
were to spend my time
and thoughts about that
which I cannot attaine to : thankfully
to acknowledge them is all I am able,
and that I am as much willing as
bound, to doe; and that this will be
candidly accepted by you, I have
more then ordinary ground to beleeve;
having experimeted your noble
minde, to be like that of *Artaxerxes*.

es, King of Persia, who thought it
as well becoming a Royall minde,
to accept of smal things from others
Plut. Mor. as to give great things to them; and
this indeed is to be like-minded to
God himselfe, who [gives the greatest
gifts to men, and accepts the smallest
returns from them; for if they have
not a Lambe, two Turtles shall serve
the turne. This, Noble Sir, hath in-
couraged me to dedicate these my
first fruits, as a *thank-offering* unto
your selfe, and under your name to
present them to the world. Yet would
I not use your name for *Patronage*,
having learned from the *much-noble*
*and much-learned** *Verulam*, not
to account any Book worthy of a
Patron, which hath not truth to *pa-*
tronise it; which if it have, it needs
no other *Patron*; which if this had not
I should be as unwilling to set your
name as mine owne before it. As
for the matter, though it seeime *con-*
tradictiorious, yet it doth but seeime
so; for *utraque pars est vera*: and
though it be made up of *Paradoxes*,

* In aug-
mensis Sci-
ent.

yct

yet they being grounded, not on *Sto-
icisme*, but *Christianity*, I hope they
will answer the name of *Orthodoxe*.
Yet what can a man call *Orthodoxe*
in this *Heterodoxe* age; wherein
scarce any one thing is spoken or
written, but every man *Comments* or
Glosses upon it; interpreting, not as
the *Text* speaketh, the truth requireth,
or the *Author* meaneth, but as his
Opinionative phansie pleaseth to cri-
ticise; and this indeed might have
been an argument sufficient for me
to have kept these ensuing *Paradoxes*,
within my *breast*, and not have writ-
ten them; or within my *Study*, and
not have printed them: but having
had some *approbation* and *im-
portunty* to make them *publike*,
I thought it better to lay my selfe
open to any *censure*, then to con-
ceale any thing which may con-
duce to *common good*.

Seing therefore they are to go a-
broad, how ever they speed, it will
be no small *honour* to me, that
you bid them *welcome*; and enter-

taine them, as that which doth and
ever will, witnesse me to be,

S I R,
Your Worships devo-
ted to serve you in
the service of
Christ.

Ralph Venning.

TO

THE PARADOXES

To the Readers:

Kind Readers,

These Paradoxes , which
for the most part of them
have laine by me these many
moneths, are at last presented to
publick view; not to make me,
but Christ, and the mystery of
godlinesse more perspicuously
known in the world. ¶ That to
me both in the first writing of
them, and since in the often
reading of them, they have bin
not a little profitable , I can-
not but declare : and what
ever my gaine hath beeue , I
wish you as much and as
much more, terque quaterque,
If the spirit of God joyne
with you in reading of them,

I

I be'eeve you will finde that
made cleare, in two or three
lines, which many *pages* if I say
not *Volumes*, have lett under a
vaile; if it prove so, give glory
to God in Christ for your self
and me; and pray for me, that
God will give more of him-
selfe *is to me*; that I may give
out more *unto you*; and may
be in all things *instrumentall* to
his glory and your good:
which is the highest *ambition*
of him, who willingly sub-
scribes himselfe

Tours in all

Christian

service,

Ralph Venning.

THE



The Contents:

- 1 Concerning God in Trinity
and Unity.
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God.
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- 12 Concerning the Law.
- 13 Concerning grace.
- 14 Concerning the Lords Supper
and Baptisme.
- 15 Concerning the Resurrection.
- 16 Concerning Heaven and Hell.
The rest are miscellaneous, not con-
tained under any distinct head.

Or

• 110 •

Winged Figures

10. The following table gives the number of cases of smallpox reported in each State during the year 1802.

19. 19. 19. 19. 19. 19.

1998-2000 National Survey of the American Family

Conventions like these have sprung up

... dei bambini. E' stato proprio l'81

-who has now all but recovered.
-that I will be back again.

10



ORTHODOXE PARADOXES

OR,

A Believer clearing truth
by seeming contra-
dictions.

I
Concerning God in Trinity and
Vnity.

I ~~THE~~ BELIEVE believes that which reason cannot comprehend, ^{any} yet there is * reason enough why he should believe it.

2. He believes one God in three persons, among whom he denies not priority, yet grants eternity.

3. He believes three * persons in one ^{coextensive} God, two natures in one person, and one ^{verbum &} will in three persons. ^{ratio, &}

4 He believes that God is nothing leſſe ^{verbum est} than the three persons, and that the three ^{ratio fidei-} persons

persons are nothing more then God ; (a) John 5.7 that they are of one God , in one God , and all but one God .

b Joh. 14. 5. He believes that the Father is not the son , nor the son the Father ; yet (b) that the father and the son are one .

6. He believes that the father and the sonne are not the spirit ; yet the father , son and spirit but one and the same undivided and indivisible God .

7. He beleeves that God is in himselfe and of himselfe ; and yet he believes * that

* Nihil est God did not make himselfe .

~~causa sua~~ 8. He believes that God is the Alpha and Omega , the beginning and the end ; and yet ~~et non~~ he believes that God had never a beginning and shall never have end .

I L

Concerning God the Father .

9 H E believes that the power of God is common to the three persons ; & yet he believes that the Father doth that which the Son and Spirit cannot (be said to) doe .

10. He believes that the Father begate the Sonne , and yet he believes that the Father was not before he begate him .

He
is
in
the
world
as
a
good
apple
among
the
bad
apple

(4)
od,

the
hat

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nd

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ac

et
ng

Orthodoxe Paradoxes.

4

11 He believes that the Father is \dagger greater than the Sonne, and yet he believes John. 14.
that the Father and the Sonne are (\dagger) \ddagger τοῦ
equal Phil. 2.6.

12. He believes that the Father is the first person in the Trinity, & yet he believes that the second and third person are as (*) Heb. 9.14.
eternall as he.

Concerning God the Sonne.

13 H E believes that the Father is not the Sonne; and yet he believes that whatsoever the Father is, the Sonne is the same.

14. He believes that God hath no forme, and yet he believes that Christ \ddagger was in the $\muορφη$ Θεοῦ Phil. 2.6.

15. He believes that in Christ there be two natures, and yet he believes that Christ is uncompounded.

16. He believes that Christ is not God and a man, and yet that he is \dagger God-man. Phil.

17 He believes that the Son of GOD \ddagger απόθετος and the Son of the Virgin, is but one Sonne. Luke 1.42.

18 He believes that Christ was of man, yet not by man; that he was the \dagger fruit of λαγων τῆς the wombe, but not the seed of the loynes: καρδιας

19 He believes that Christ remained \ddagger αλιας what he was, and without change became. 12. I. 17.
what he was not.

20 He

- אָבִינוּ** 20 He believes that the ^t Father of eterni-
ty was borne in time.
Isa. 9. 6. 21 He believes that he who made man, was
Joh. 1. 3. 21 He believes that he who made man, was
24. made man.
Ma. 7. 14. 22 He believes that he who was borne
Col. 1. 16. of the Virgin, did make his Mother:
Jo. 8. 58. 23 He believes that Christ was before
Mat. 1. 1. Abraham was; and yet he believes that
34. Abraham was borne long before him.
αρχη 24 He believes that Christ is the ^t first
τον Θ. born among many brethren; and yet he be-
Ro. 8. 22. lieves that all the brethren are (^c) first borne.
ε Ro. 8. 17. 25 He believes that Christ was for a
Hcb. 2. 9. little time with men on earth; and yet he
Bραχυ Τι believes that he was never wanting from
idem. Act. God in Heaven.
334. 26 He believes that Christ never offend-
Ju. 3. 13. ed his father; and yet he believes that
Heb. 7. 26 Christ lay under his Fathers wrath.
Joh. 29. 27. He believes that God the Father was
Gal. 3. 13. always well pleased with his Sonne; and
Math. 3. 17 yet he believes that the Father once for-
Mar. 27. 46 took him in displeasure.
(d) John 28 He believes (a) that no man took
30. 18. Christ's life from him; and yet he believes
1 Thes. 2. that the Ierues put him to death.
24. 15. 29 He believes that Christ was dead;
(e) Cor. and yet he believes that Christ (e) arose
25. 4. by his owne power.
Joh. 20. 18 30 He believes that Christ went away
(f) Math. from his Disciples; and yet he believes
28. 20. that Christ is (f) with them ^t to the end of
τις της the world.

ανθελειας
τελειωσις

31. He

31 He believes that Christ made satisfaction ^{for us} ^{for all} ^{Heb. 9.26.} and yet he believes that Christ doth make intercession every day. ^{23.}

32 He believes that Christ is in the body, John 1.14 yet not included in it; that he is out of the body, yet not excluded from it. John 3.13 Mat. 1.25

33 He believes that where ever Christ is, there is God-man: and yet he believes not that Christ's humanity is every where. Mar. 25.18 Luke 4.33

34 He believes that Christ hath and shall have a Kingdom in this world; and yet he believes that Christ's Kingdom is not ^{of} ^{John 18.36} ^{Revel. 5.10.} ^{John 3.13} ^{35.} of this world.

IV.

Concerning God the Spirit.

35 He believes that the Spirit proceeds from the Father and the Sonne; and yet he believes the Spirit to be the (g) same being with the Father and the Sonne. Joh. 14.10 28. (g) Joh. 10.37

36 He believes that God hath no corporeal members: and yet he believes that the spirit is the finger of GOD. Luk. 1.35 39. Mar. 12.28

37 He believes that the Father sent forth the Sonne, and that the Sonne sent forth the Spirit: and yet he believes that they were never separated the one from the other. Gal. 4.8 V. Cor. 10.35. 39.

V:

Concerning Gods Attributes.

- 38 **H**e believeth in God, that
 Isa. 40. 18. which is understood, and that
 Jo. 1. 18. which understandeth is all one.
- 39 He believes that there can be no l-
 deas fram'd of God; and yet he believes
 (b) John that God is known.
- 40 He believes that (b) no man hath seen
 1. 18. GOD at any time: and yet he believes that
 Exo. 33. 11 Moses talkt with him face to face.
- 41 He believes that God can will no-
 1. 19. thing but good; and yet he believes that
 I a. 1. 13. God willed that sinne should be in the
 17. world.
- 42 He believes that Gods will and power
 Rom. 11. are equall: and yet he believes that God
 32. can do what he never will doe.
- 43 He believes that God doth all that he
 Psal. 135. wils to do, and yet he believes that God
 6. wills that to be which he never doth.
- 44 He believes that Gods willing of sin
 2 Sam. 16. is rather a permission then a willing; and yet
 30. he believes it to be a willing permission.
- 45 He believes that Gods will is one: and
 yet that his will is manifold.
- 46 He believes that though men leave
 the will of God undone, yet his will is ne-
 ver disappointed.
- 47 He believes that God can do all things
 and yet he believes there is that done in
 the world which God cannot doe.

48 He

48. He believes that (i) God would that all men should be saved: and yet he believes i Tim. 2.3 that his will is not changed, nor frustrated though many are damned.

49 He believes that God wills nothing but what is just; and yet he believes that justice is no rule to Gods will.

50 He believes that God is always just, and yet he knowes that God(k) punisheth some men when they have done what he bid them do.

Things are
not just, and
then god
wills them;
but god wils
them, and
then they
just.
[k] Isa. 10

51 He believes that holiness, mercy and justice are in God; and yet he beleives that there are no adjucts nor qualities in him. [on 21 b6]

Ex. 12.

52 He believes that it repented God for making man; and yet he believes that God never changed his minde.

[Ex. 12.]

Eccle. 1.2. knowes are variable and changing, and yet
4. he believes that the knowledge of God
never changeth.

Ezr. 9. 13. 58 He believes that God shewes mercy
even then when he executes Justice, and
R. o. 3. 26. that God executes Justice when he shew-
eth mercy.

VI.

Concerning Election.

He believes that God is no respecter of persons, & yet he believes
that God elected some, and left
others, when he found no difference.
Eph. 1. 5. 6. He believes that none were (¹) elec-
ted but in and by Christ, and yet he be-
lieves that Christ is not the cause of elec-
tion.
Ezech. 33: 6. He believes that God never made a
man on purpose to reprobate him, and
yet he believes that God ever purposed to
reprobate some men.

V. Con-

Orthodoxe Paradoxes.

VII.

Concerning the Scriptures.

62 He believes that the Word of God
is true , and yet he believes that
God doth not speak the Word, Psal. 12.6.
because the Word is true, but that the Word
is true because God speaks it.

63 He believes that ^{the} no man knowes ^{the} mind of God,
the mind of God, and yet he believes that ^{they} the Scripture
the Scripture containes his will. xuples.

64 He believes that the Scriptures were Num. 20.
written by men subject to Errour , and yet
he believes that there is no error in them. 12.

65 He believes there is no contradiction in Scripture, and yet he findes the same 3 Tim. 3.
thing (^m) commanded and (ⁿ) forbidden. 16.
Psal. 19.7.
8.

66 He believes that the Scriptures are [m] Gen.
true , and that they are from God , because 17.12.
the world doth not believe them. [n] Gal. 5.
12.

VIII.

Concerning Creation.

67 He believes that God wrought
six dayes , and yet he believes
that God kept an everlasting
Sabbath.

68 He believes that God created all things in time, and yet he believes that all which God doth, is done in Eternity.

69 He believes that nothing hath no good in it: and yet he believes that God made all things of nothing, and behold they were very good.

H. b. 11. 3.

תְּוִי

תְּנָא

26150.

Jo. 3, 17,

21

He believes that God never spake a word, and yet he believes that all things were created by the word of his mouth.

70 He believes that the Creation was ended in six days; and yet he believes that creation is continued in providence every day.

Jo. 3, 17,

21

IX.

Concerning Angels.

72 **H**e believes that the Angels are better then himselfe, and yet he believes himselfe to be better then they.

Heb. 2. 7.

Heb. 1. 14.

[e] Eph. 3

10.

* πολυπί-
κιλο-ον-

ρία.

Much vary-
ing wisdom.

73 He believes that Angels know God more perfectly then Saints on earth do, and yet he believes (o) that to the Angels is made knowne by the Saints the manifold wisdom of God.

X

Concerning Men.

74 He believes that man did enjoy blessedness before he fell, and yet he believes that man was never sure of blessedness before he lost it.

75 He believes that the two Extremes of being, matter and spirit be in man, and yet he believes that man is but one being.

76 He believes that man was made ^{to} ~~in~~ Gen. 1, 26
Gods like ness, and yet he believes that when man was made, he was not like to God.

77 He believes that every man hath ^a
being & yet he believes that (p) all Nation, [p] Isa. 40.
are less than nothing. 5.17.

78 He believes that there is but one God, Dan. 4, 32.
and yet he believes that many (q) men are ^{to} Cor. 8, 6
Gods. [q] Pl. 82

79 He believes that he is to respect no mans person; and yet he believes that he Deut. 10:13
may reverence one man more then another. Deut. 3, 26.

80 He believes that he is bound ^{to love} James 3, 8.
~~all men~~ ^{as} himself; and yet he believes that ~~as~~ ^{as} ~~creatures~~
he may reverence ~~one~~ man more then another. After the

80 He believes that he is bound ^{to love} same men,
~~as~~ ^{himself}; and yet he believes that he ~~set~~, ^{but} ~~an~~
breakes much.

חָבֵל י'ח breaks no Commandement, though he
שְׁנָאָה hate some men with a † a perfect haued.
Psal. 139.

21.

XI.

Concerning sinne.

81 Rom. 5.12. **H**e knowes that hee was not when
Adam was, and yet he believes
Rom. 5.19. that he sinned when Adam did.
Psal. 44.21 **82** He believes that sinne had no being,
and yet he believes that God knowes it.
83 He knowes not, nor can hardly per-
Psal. 51.5. ceive how he becomes a sinner by Genera-
tion, and yet he believes and (r) confess-
eth that he was conceived and borne in sin.

XII.

[s] Joh. 1, **85** **H**e believes that the † Law was
from the beginning, and yet he be-
lieves that it was [s] first given
to Moses.
Rom. 10.5 **85** He knowes that when the Law was
Gal. 3. 17. given, it was said; do this and 'rue, and yet
he believes that there was no (t) Cov-
Gal. 1. 5. erant of workes since Christ was promised.
86 He believes that * circumcision is cast
out

out of the Church; and yet he believes that every Saint is a $\frac{1}{2}$ circumcised person. Phil. 3.3.
Math. 5.17

87 He believes that Christ obeyed and (u) fulfilled the Law for him: and yet he believes that the Law is to be (x) observed by him. Math. 5.19
Jam. 2.11.
13.
Rom 3.31

88 He believes the Law to be (y) abased, and yet he believes that Christ came not (z) to destroy it. Eph. 2.15.
Rom. 10.4
xata λο-

89 He knowes there is a curse denounced against them that break the Law, and yet he believes that himselfe shall not be [a]. Cursed, though he never kepe it. Mar. 5.17.
Gal. 3.10.
Rom. 8.1.

90 He knowes he * cannot be justified by the Law, and yet he believes that the (b) law cannot but justify him. Rom. 3.28
Gal. 5.23.

91 He eagerly pursues the [c] works of righteousness, but doth most peremptorily reject the [d] Righteousness of works. 1 Tim. 6.
Phil. 3.9.

XIII. Con-

XIII.

Concerning Grace.

- Eph. 1. 14. 92 **H**e believes that Christ by his
merits, † did purchase salvation
Eph. 2. 8. for him ; and yet he believes
that his salvation is of † grace.
Nihum. 1. 93 He believes that God will not (e)
quit the wicked; and yet he believes that
3. God [f.] justifies † the ungodly.
Rom. 4. 5. 94 He believes that (g) by faith without
Rom. 3. 28. the workes of the Law we are justified, and yet
he believes that (h) faith without workes
J. m. 2. 24. doth not justify.
26. 95 He knowes that grace is much † re-
sisted, and yet he believes that there is no-
Act. 7. 51. thing works so † irresistibly.
2 Cor. 5. 96 He believes that he cannot be saved
3. by his working ; and yet he believes that
Phil. 2. 12. he is to (i.) work out his owne salvation, with
feare and trembling.

XIV.

*Concerning the Lords Supper and
Baptisme.*

- 97 **H**e believes that they who are Bap-
tised may not be Members of
Christ

Christ, & yet he believes that they who are Baptized may be Members of the Church.

98 He finds no expresse Warrant for the Baptizing of any infants, and yet he findes that it is thought warrantable that some should be Baptized.

99 He believes that believers are much the better for Baptisme, and yet he believes that the (k) washing of water doth them no good. 1 Pet. 3.22

100 He eates Christ's flesh and drinkest the blood of Christ, and lives by it, and yet he never takes the flesh and blood of Christ into his mouth.

101 He believes that the bread and wine are not the body and blood of Christ : nor that Christ is in them or under them, 1 Cor. 10.16. and yet [] when he takes them he partakes of Christ.

XV.

Concerning the Resurrection.

102 **H**E knowes that when he dyes, his body may conduce to the making up of many beings, and yet at the resurrection, he shall have all his, and they want none of theirs.

103 He believes that the Saints deceased want no happiness, and yet he believes that they

EDIN

Heb. 10.
40.

they shall not [m]be made perfect till the resurrection.

XVI.

Concerning Heaven and Hell.

104 **H**e believes that in Heaven his desire shall never want satisfaction, and yet he believes that satisfaction shall never breed Society.

105 He believes heaven to be Gods dwelling place, and yet he believes that the heaven of heavens cannot contain him.

106 He believes that in hell sinners are ever dying, but shall never dye.

107 He believes that there is no goodness in hell, and yet believes that (n) God is there.

The ensuing Paradoxes I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more Theoreticall, the following more Practicall and experimentall.



MISCE.



MISCELLANEOUS PARADOXES Practicall.

O R

A Believer clearing Truth by *Experi-*
ence, though by *seeming*
Contradictions.

1 **H**E cryes out † what *must I do*
to be saved, and yet he never *τι με δεῖ*
expects to be saved by do- *ποίησις θεοῦ*
ing. *σαρκῶ*

2 He knowes that he is so much indebted
to God as any man, and yet he believes that
God will never † charge the debt upon him Rom. 8. 3.
as he will upon *other men*.

3 He admires God that he shewes him
mercy, and yet he believes that God could
not be. (2) just if he should not do it.

4 He enjoys what he longs for, and yet Rom. 3 26
his soul keeps *longing*.

5 He is every day purging out the old
Leaven; and yet he believes [6] that he is *ἰζυπος*.
unleavened.

6 He

6 He is every day indeavouring in the strength of Christ to root him out of him,
Not with and yet he is not contented it should be
the sin. but within him while God will suffer it to be
with the there.

will of god 7 He feares to commit sinne more then
which per- any man, yet when tis committed there is
mits the sin no man (c) feares it lesse then he.
for a time. 8 He grieves that ever he sinned at all, and
Rom. 7.24 yet (d) blesseth God that he was once a sinner.
25.

9 It sids his soule that he hath dishon-
Rom. 6.37. ured God by sinning, yet it glads his
Rom. 3.7. heart that God is (e) glorified by his sinne.
~~meget~~. 10 He lookes on himselfe as if he were
3 Tim. 1. the chiefest of sinners; and yet he believes
13.14.15. that God accepts him (f) as if he had no
sinne at all.

11 He is often (g) led captive by sinne;
Rom. 7.2. and yet is alwayes [h] triumphing over it.
Rom. 7.15 12 He confesseth that he sinneth daily, and
& 8.1,2,3. yet he sayes [i] that it is not he.

13 He confesseth himselfe to be a Scare-
Rom. 7.17 ter-sinner: and yet looks on himselfe as a
Jer. 21.34. milk white Sinner.

14 He believes that God hath [k] forgot-
ten his sinne, and will remember it no more,
2 Cor. 1.2. and yet he believes that God [l] sees sin in
him.

15 He knowes that he is borne of God,
v. 28. and yet he findes by experience that his sin-
neth. v. 22. [N] ever so bad a sinner.

16 He is ashamed that he is a sinner; and
yet

yet is not ashamed to confess himselfe a sinner.

17 He would not sin against his God, because God loves him, and yet he doubts not but God [*m*] loves him though he sin against him.

18 He believes that God lets no man's sin goe unpunished, and yet God \dagger winks at some mens sinnes.

19 He often-times doth weep for sorrow and yet he rejoiceth when he weeps.

20 He knowes that he is not as yet deliver'd from feares, and yet he believes that he is delivered from [*o*] what he feares.

21 He affects and strives to be the highest Saint; and yet is contented to be the lowest.

22 He is oftentimes disappointed of his joyes; and yet he alwayes [*p*] joyes in his disappointments.

23 He is willing to dye \dagger daily, yet dailely prayes to live longer.

24 He accounts his life but as a bubble; and yet he preseth it above the whole world.

25 He cannot say he is dead, and yet he dyes daily; and though he live, yet he sayes [*r*] that it is not he.

26 He believes that he shall once dye, and yet he believeth that he shall live with God for ever.

27 He dares not put himselfe to death, least he sinne, and yet he thinkes he sins if he dye not daily.

28 He

Hos. 3. 1.

Ver. 14.

Act. 17. 30

Heb. 3. 17

Ver. 18.

Ver. 19.

Ver. 20.

Gal. 2. 20

מִנְלָקָת

הַחֲמָה

תְּמִימָה

I Cor. 3.

21-22.

Rev. 1. 6.

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41 He doth all the good he doth out of choice, and yet he cannot chuse but do it.

42 He is never willing to be alone; yet often refuseth to be with company.

43 He loves nothing but what he knowes; and yet there is what he loves beyond what he knowes.

44 He findes that which he seeks for, and yet keeps seeking when he hath found.

45 He believes that he goes not to heaven for holiness; and yet he believes that he canno[n] go [u] there without it.

Mat. 5. 8.

46 He sees reason enough why God may damne him; but he sees more reason why God should save him.

47 He dares not justify himself, yet can-not think that God will condemne him.

48 He disowns all the duties he performs; and yet believes that God doth owne them all.

49 He is sometime without bread to put to his mouth; and yet he ^{deliciously} fares ^{'dōp̄airos}
^{τας}
^{λαμπράς.}

50 He sees god in all his providence, yet never beheld him with his eyes.

51 He confesseth that his heart sometime commits Idolatrous Adultery against God; and yet he believes that God will never give him ^{a Bill of Divorse.}

52 He knowes God's dwelling is not with flesh, yet an heart of flesh is his habitation.

53 Temptations are a grieve to him, and yet

James 1. 2 yet † he rejoiceth though he fall into many
τι ταῦς, temptations.

dogy, &c. 54 He is one that doth live on earth, but
Phil. 3 20. hath his † conuersation in Heauen.

Πολὺευμα.

Eph. 2. 5.

πρωθε
ἐχειν.

55 He believes that no man can be borne
twice, and yet he believes that every Saint
is † borne againe.

56 He believes that there is more in
Christ, then he needs ; yet leſſe then all
will not content him, nor serve his turne.

57 He believes that all other Saints be-
ſide himselfe are filled with the fullnesſe of
God, and yet he believes that himselfe hath
never the leſſe.

58 He believes that no man can ſee god &
live, yet his life is in ſeeing god.

59 He believes that god ſaves men [y]
freely, and yet he believes that Christ
bought [z] ſalvation for them.

60 He believes that god will reward
him for all he doth for gods; and yet what-
ever he doth for god, [b] god doth it in
him.

61 He believes that god is alwayes gi-
ving out himselfe to the being of creatures
and faſt of Saints, and yet remains as full
as ever he was.

62 There is nothing ſo cleare to him as
godlinesſe; and yet there is nothing more
mysterious.

63 There is no man denies himſelfe but
he, an : yet there is no man [c] ſeeks him-
ſelfe ſo much as he.

64 He sometimes misseth what he would have, and yet he thinks not his. [t] will to be there in crost. Act 21,
24.

65 He knowes he doth not live by bread and yet he eats it to maintaine his life.

66 He believes that his *prayers* do pursue him nothing; and yet he could not [d] expect to enjoy what he doth, if he did not pray.

67 He is by the Spirit [e] led into duties, and led out of them by the same Spirit. Ezek. 36.
37.
Luk 17,

68 He cannot Demonstrate what he knowes in believing; and yet his knowledge by faith is as cleare as any demonstration.

69 He believes that his *qualifications* do not cause Gods love; and yet he might question whether God lov'd him if he were not [f] qualified.

70 He priseth righteousness at an *high rate*; and yet he accounts his righteousness John 1.
6 and 2.5.
οὐβαλον

no better then * Dung.

71 He knowes that he can never attaine to the perfection of God; and yet he labours to be perfect, as God is perfect. Phil. 3.12.

72 He is of all men most humble, yet none hath an heart so [b] lifted up as he. 2 Cor. 7.4

73 He drinkest Gall and Wormewood, yet accounts it sweeter then the honey or the honey-combe.

74 There is none so Vile among men as he; yet there is none among men so honourable

75 He thinks *highly* of himselfe, though the world despise him ; and yet despiseth himselfe, though God think *highly* of him.

76 He is the meekest man upon all the earth, yet none so angry as he.

77 He would willingly be the best of Saints, yet is willing that every one should be better then himselfe.

78 He believes that God doth always hear his *Prayers*, and yet he often goes without that he *Prays* for.

79 There are none so much in love with *peace* as he, yet none maintaine such a constant *Warre*.

80 He believes that he shall never be infinite: and yet he believes that he shall be filled with an infinite God.

81 * *He is carefull in nothing*, yet none so carefull as he.

82 He believes that though he lie in the [i]grave A thousand yeares, yet he shall be with God as [k]soone as he dyes.

83 He esteemes his name as A precious oyntment, yet cares not who reviles him.

84 He is importunate to prevaile with God, and yet he thinks not to prevaile * for his importunity.

85 He believes that none knowes the heart but God, and yet he meets with many Saints who can tell him his heart.

86 He believes 'tis life eternall to know God, and yet he accounts it his happiness to be known of God.

87 He

*undesir
pity*

Acts 2 34.

Luk.16.

22.

*Sic tu
aridetay*

87 He findes that grace never waxeth old, though it be ever growing; but that the Elder 'tis, the newer 'tis.

88 He believes that a man converted is the same man that he was before; and yet he believes that he is more man, and more than man.

89 He doth not know his own wants, and yet he makes them known to God.

90 He is no Prophet, and yet his prayers are (*l*) *Prophecies*.

91 He is afraid to think of God least he ¹ Joh. 5. wrong him: and yet believes that he should ^{14.} wrong God, if he should not think of him.

92 He knowes that Idiots are not fit for Councillors, and (*m*) yet out of them God ¹ Cor. I. takes his *Sages*. ^{27.}

93 He findes that the love of God hath height and depth without ends, length without points, breadth, yet no lines, that it is (*) *circular*, yer fils every *Angle*. ^{Emblema}

94 He would be any thing rather then *eternitatis*, nothing, yet he would be nothing if that may exalt his God.

95 He bbelieves that man's will doth freely turne to God, and yet that man hath not [*] freewill to turne to god. ^{Phil. 2. 13.}

96 He gives no price for grace, and yet he values it above all price.

97 He loves the consolations of God; but the God of consolations is his love.

98 He feares God, and yet is not afraid of God:

99 He knowes that similitude hath some loveliness in it; yet he doth account hypocrisie the more odious because of its similitude to Religion.

100 He believes that some have grace who cannot define it; and that some can define it, who have it not.

101 He is alwayes in pilgrimage, and yet he is never from home.

Jam. 1.13 Gen. 22.1 102 He believes * that God tempreth no man; and yet he believes that † God tempted Abraham.

103 He is very jealous least God should leave him, and yet he believes that God will never do it.

104 He believes that having made a promise, he ought to be as good as his word, and yet he thinks he may goe from his word to go to † truth.

105 He believes that a Saint hath a vocation on earth, but that earth is his Aversion.

106 God hath commanded him to love his neighbour, and yet God requires † all his heart for himselfe.

107 He sees much folly in the world and much confusion, and yet he sees wisedome and order therein.

2 Cor. 12. 2. 108 He cannot think that his soule was ever absent from his body since it came in,

Job 6.15. & 10. 15. yet he finds it often so drawn out to God, that he even thinks it (*n*) separated.

109 When his obedience is most compleat

*Magis a-
mica veri-
tas.*

כָּלְבָב

pleat, he doth not rejoice in that, and though it be incomplet, (p) he can rejoice Rom.7.25 notwithstanding that.

110 When he is most enlarged, and his soule is upon the wing in Prayer, he doth not believe his acceptance for that, when he is at the lowest and most confin'd, he believes his acceptance notwithstanding that.

111 He knowes that he was once an (q) Enemy to God, and yet he believes that God was never an [r] Enemy to him. Col.1.21.

112 He knowes that God did never offend him, and yet God intreats him to be reconciled. Jer. 31. 3.

113 * *He hath an eye to the recompence of reward, and yet he looks after nothins but God.* וְשָׁבֵת מִצְרָיָם

114 He belieues that all Saints have a zeale for God, yet all that have a zeale for God are not Saints. סֹתֶר

115 He believes that all things are ordered by providence, yet time and chance happeneth to all. יְמִינָה

116 He looks to things that are invisible, and yet his eye never wants an object.

117 He is one that accounts all things losse for Christ, yet accounts not himselfe a loser thereby. צַדְקָה

118 He believes that every Saint is carefull to avoid sinne, yet every one that is carefull to avoid sinne is not a Saint.

119 There is nothing hinders acceptance

C 3 , but

but sinne, yet sinne doth not (*s*) hinder his
1 Tim. 1: acceptance.

13. 120 He hath no * sufficiency of his owne,
2 Cor. 3.5 and yet he is able to do (*u*) all things.

Phil. 3. 121 He is no * man-server, and yet he is
and powred willing to serue any man.

122 He is one who is nothing, hath nothing, can do nothing, and yet no man is, hath, or can do, so much as he.

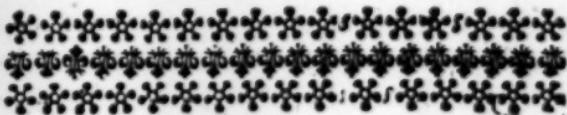
123 He is what he was not, and is not what he was, and yet still is the same man.

124 He workes not for wages, yet bath an eye to the recompence of reward.

125 He desires not to glorifie God that John 17.1 he may be glorified of God; * but to be glorified of God, that he may glorifie God. ¶

126 He is one who lives to dye, and dyes to live; yea he is dead while he lives, and lives when he dyes.

127 He is one who lives in another and for another; He seeks not himselfe when he aimes most at his owne good: God is his all, and his all is God's; he aimes at no end but the glory of God, of which there is no end.



A N
APPENDIX
O R

*The Triumph of Assurance over
the Law, Sinne, the World,
Wants, and present In-
joyments*

Vhen the all-blessed Spirit of the ever-living and ever-loving God hath given his testimony, and set his Seale to the Soule, which before late quavering and trembling at the Doore of hope, that God doth owne, accept and pardon it: when he comes and kisseth it ^{upon} with the kisses of his mouth, and poures out the favour of his sweet oyntments upon it, Oh ! what a * calme is there in the soule ! Oh what Halcyon dayes doth it then live in ! it

injoyes a *Iubilite* in every moment: Oh the holy claspings and celestiall interweyngs of love! Oh the breathings and muall streamings forth of love, that are between God and this soule! Oh the inefable mystery which lies in their reciprocal injoyment! you(nay it self) can scarcely tell, who injoyes, & who is injoy'd; who fils, and who is filled; who possessest & who is possessed: there is such a spiritual mixtire in their union, without confusion or composition. Time stealeth away in these injoyments, and is not perceived, the soule is so busily employed in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seemes an *Eternity* then *Time*. Oh how doth the soule dance and leap for joy within it selfe, at the harmonious *melody*, and welten'd *Musick*, which is plaid within it by the finger of God! Oh the heaveuly laughter which ariseth in it from the gentle touches of the spirit upon the tender conscience!

*Flore lucis
& amoris.* Oh how is it ravished with the shining forth of the rayes of light, and the flowerings forth of love! the soule forgets its selfe to mind its God, or rather minds it selfe in minding God. Am I in heaven, or is heaven in me? is time gone up, or e^ternity come downe? Oh what a concertring of happiness do I find within me! me thinks I see the first fruits of Canaan brought into my hungry soule, upon the Seffe of confo-

consolation , by the two supporters of
the Saints, Christ and the Spirit. Methinks
I heare my Beloved calling , Arise my
Love, my Dove, my faire one, and come a-
way; come forth from among the clefts.

[a] Let me see thy face , for sweet is thy Can. 2.13.
voice, and thy countenance comely : arise 14.

my love, and come away. O how do the
love-speaking words of Christ affect the
heart, and even transport the soule into ad-
miration! all the pangs of the new-birth, all
the throws of its travel, all its after-births
of sorrow are now forgotten, & swallowed
in ravishtment, in raptures, for joy that this
man-Child of assurance begotten by the
Spirit of God, is at last born into the soule,
the soule is now surrounded with the glit-
tering rayes of the Sun-beames of love ;
it even weeps for joy , it is even sick of
love, while healed by it. Now it begins to
feast it selfe on loves, and to cheare it selfe
with the *Bridegroomes* voice.

Cant.4]

My beloved hath pronounced me (b)
faire, and there is no spot in me : now
the day of mine Espousalls is come; where-
in all the hidden treasures, all the ^{βαπτισμα} pre-
cious Jewels, all the vast possessions, all
the sparkling beauty , all the glorious hol-
iness, all the divine wisdom, all the all-suffi-
cient power , yea all the All of Christ is
made over to me. What shall I feare now,
who am more then a Conquerour? what
shall I want, who have all things richly to
injoy R.C. 8. 37.

Rom.8.33 injoy? [c] who shall lay any thing to my charge, being freed from all my sinne : what shall daunt me, who haye love to centinell, and power to guard me ? I am one with love, and nothing shall dissolve this Knot of Love ; (d) nothing shall separate between my Beloved and me ; for he is mine, and I am his for ever.

Now I shall in short lay downe how such a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is borne above the Law, above sin, above wants and troubles, above the world, yea above what he hath from God here, in grace and by grace.

I.

*His Triumph over the
LAW.*

Gal.5. 23

THe Law is so farre from being a boane/ges to such a Saint, that it speakes him faire and calls him (e) blessed; the Law comes not to him (as of old from Sinai) with terrible thundrings; but it papasseth by as a † still voice : being silenc'd by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. Doe this and live, is no law to him ; and cursed be

לְסֵמֶן

be every one that abideth not in all things of the Law to do them, infers no curie upon him; such statutes are all repeal'd as to him; and the date of all such patents is expird. The Law cannot without injustice serve and arrest on him as an unrighteous person; though he be not as yet without sinne. For the large Bills of inditement which the Law had to charge upon him, are all cancell'd, and what ever it plead against him, it can never cast him. He hath an everlasting Councellor, a righteous Advocate at gods right hand: yea and gods discharge within his owne breast for his Acquaintance. Free-grace doth clasp him within her armes as her hearts delight, mercy embraceth and embosomes him as her dearest darling, and for grace and mercies sake, the vcry judge and justice it selfe is become his friend. So that though he be found a breaker of the Law, yet a pardon makes up that breach, ~~wape~~ ^{the} and that the Law may not suffer wrong, ~~mis~~ ^{the} nor have any complaint to make, the debt is paid by his surety for him, which gives god as much content, and makes as much to the Saints discharge, as if he himselfe had paid the debt; yea Jesus Christ hath made god more reparation, then ever the Saint by breaking the Law did do him wrong: & god is more contented and better pleasd with the satisfaction of Christ, then he was either discontented or displeas'd for the

the breach of the Law. So that the Law may with as much equity curse Christ himselfe, as curse the Saint. For as Christ was in the world, well-pleasing and acceptable, yea altogether lovely in his Fathers eye: † so is the Saint in Christ and for Christ. And of this righteousness hath Christ himselfe convinced the world, in that he is to sit for ever at his Fathers righteous hand in glory: [f] to which honour and dignity he had never been (as now he is in the behalfe of Saints) advanced, if he had not fulfilled his fathers will, and paid all dues and demands to the utmost farthing. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the less compleat: for he is compleat in Christ who hath † outlaw'd the Law, and turned the curse into a blessing, and though a Saint cannot be justified by the Law, yet Gal.5. 18. the Law it selfe cannot but (e) clear him, 23. and give him the White-stone of absolution.

I I.

His Triumph over sinne.

THe strengib of sinne which is the Law
being taken away, sin it selfe is the
lesse dreadfull. The Saint is already
(b) freed from sinne, though he be not as yet ^{dedicatio-}
^{re: s: a: m:}
free from sinning. He can therefore re-
joyce in his spirit, though sone [an ill ^{the a: uap-}
neighbour] dwell in the flesh ; for he hath ^{tias}
more good in Christ for him, then there is
evill in sinne against him ; and God is
more pleas'd with him for Christs sake,
then he was displeas'd with him for sin's
sake. 'Tis true, he would not sin against
his god who loves him, and yet he doubts
not but god loves him though he sinne a-
gainst him. He knowes that god would
never have left sinne in him, if he could
not have loy'd him notwithstanding that.
Though he be (oh that he were not) faith-
less; and act (oh that he did not) unbecoming a Sonne; yet his god is faithfull,
and will never act [i] unbecoming a Fa-
ther. Moreover he sees that god orders
this very corruption to his owne glory,
and many times useth his sinning to kill
his

Isai.63.16

1 Cor. I.

30.

2 Cor. 4.

2 Thes. 3.

2 Tim. 1.

1 Cor. 15.

56. 57. v.

Hos. 11. 8.

Hos. 3. 1.

Mal. 3. 6.

Isai. 49.

34. 15.

Jer. 14. 7. 8

his sinne. It makes much to his sorrow, that his heart is false; but it makes more to his joy, that his god is true: it sauds him much that he is so sinfull, but it much more glads him that Christ is holy, for this (*k*) holynesse being made his, it is as much for his acceptance and salvation as if he himselfe were without sinne. He shal ere long be rid of, set free from, and triumph over this \dagger body of death, which makes much to his joy, and in the interim he is not joylessle, for his interest in god doth abide as sure, as if there were no sinne within him. Sinne may interrupt his communion, it shall never break off his union with god: were his sins tenne thousand more then they are, he could (*l*) laugh them all to scorne, even then when he mournes over them, in regard of any prejudice or impediment they can be to his everlasting safety. gods heart is so set upon him, gods affections are so glued to him, (*m*) gods bowels do so yerne towards him, that how

Him, having taken him for better for worse.

Nay. I adde, that god may as well forsake

his (*n*)owne being and cease to be god, as

forsake a Saint notwithstanding sinnes abiding in him. So that the Saint take more

[*o*] incoueragement from god then discou-

ragement from sinne, for though the Oxe-

an of his sinne be deep, yet the

deepe sea of gods mercies is bottomlesse.

Though

Though his sin reach unto the clouds,
the mercies of his god are above the hea- Rom.5.20
vens, though his sinne [p] over-flowes him 1 Tim. 1.
yet the grace of his god * overflowes his 14.
sin. In fine, Christs righteousness hath ~~ἐπέστη~~
so [q]cover'd his sinne, that god can see ~~ωλεύεις~~
none in him, which is not satisfied for, Heb. 10.
and pardoned.

12.17, 18.

III.

His Triumph over wants and troubles.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this *the will of the Lord be done!*

He hath more comfort in his Benonies, though they be sonnes of sorrow; then others have in their Benamins, though they be Sonnes of the right hand. Though it be sometime low-water with him, and his comforts ebbe, yet the high-springs of his joy and consolation are not lost, but swallowed up in the Ocean of love, where they are reserved for him to an appointed time. Though he be not alwayes the Subject of comfort, yet his comfort is alwayes sure in the object of faith, and 'tis bid for him

him even then when its hid from him. He knows what gloomy dayes and dark-nights meane as well as the brightest shinings and the fairest mornings, and is not discontented therat[*r*] He would not be delighted in unlesse God will, 'tis the will of God he looks after and how it comes he cares not, whether clothed or naked, it is welcome. To have any thing or nothing, to abound or to want, to rejoice or be sorrowfull, to be full or empty, to fast or to feast, to live or dye, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own chioise.

**2 Sam. 15
26.**

Psal. 39. 9 [*s*]but quiets himselfe in Gods determination. If God send him comforts, he accounts not them, but God his comfort, and if God take them away he is not displeased, for he is not eomfortlesse in their absence. He is not so coy-natur'd, but being

Job. 1. 21. over-powr'd by the spirit, he can take any thing well at Gods hand, and be as well pleased with God [*t*]when he takes from him, as when he gives to him. He knowes he is alwayes going to heaven, and whether his way be Paradise or Wildernes, strew'd with Roses or beset with Thornes its all one to him: Gods will is welcome to him as drink to a thirsty man, whether it be brought in Gold or glasse. He loves nothing for its own sake, but any thing as gods allowance. If god will take him to heaven

heaven, he will goe; If God will have him
stay, he will stay, If God move, he moves,
If God stand still, he picbeth his Tent,
and stirres not. He often wants liveli-
hood, and yet lives, for though others may
have the things, they want the comfort;
and though he want the things, yet he bath
the comfort. And therefore he can part
with his dearest injoyments, and trample
upon his choicest comforts, when God calls
for them; as being more willing that God

2 Cor. 12

should be glorified in their (n) absence,
then himselfe comforted in their presence.

9,10

If his comfort cannot be wrapt up in the
glory of God, he cares not for comforts.
He would be nothing but what God would
have him, and that he would willingly be
[t]hough twere to lie forgotten and for-
saken of all his friends and comforts all his Phil. 18,3
dayes. He accounts it better to be preser- 20,21
ved in brioe, then to rot in Honey. He
knowes that what ever his fare be, Jesus
Christ will be Fellow-Commoner, and he
doth not much care if he have no other
company. He knowes God loves him,
[z] and what ever God do to him, or
where ever he send him, he will never hurt
him. He sees abundance in want; he sees
injoyments in disappointments; health in
sicknesse; life in death; and therefore is
not [a] sollicitous which be his case; but
with an holy carelessness trusts himselfe
with Gods dispo sing. When he is at the

Isai 43,2

Acts 20]

23,24

Psal. 73.25 highest, God is his triumph : and so God when he is at the lowest : He never is [b] happy but in his God, he never wants appinesse (what ever befall him) if he have his God.

III.

His Triumph over the World.

Gal 6, 14

*Intus ex-
sistens pro-
hibet ali-
num.*

The glory of the World, which leads captive so many hearts, [c] takes no hold of his : for where would it enter ? all his senses are lockt up in his soule, stand that's full of Christ, who keeps out all things else from coming in. His eyes are like the Sun-flowers which do not open to every blaze , but only to the light and heat of the Sunne of righteousness. His eares are stopt from hearing (with delight) any sound, but the speakings of God , and the secret whispers of the spirit. His palate can relish nothing like the heavenly Manna, the feast of fat things which is in Christ Jesus. There is no smell like the smell of Christs garments. And whatever he feels, 'tis but as Esau's hand, rough and hairy; beside the smooth and silken, the white & fine-wrought linnen of the Saints. As for other things, what ever the world holds

holds out to incigle him with all, [d] he can passe it by with an holy scorne. He is not at leisure to trifle away his time in playing with Pebbles, having Jewels and Pearles to look after. He hath seene the glory of the Lord, [e] & all other shunings are but shadowes in his eyes. That which others court with dazled eyes, he doth wot account as worth a glance of his. The Sun which shines and gives light to him, doth (contrary to the naturall Sunne) darken earth, and make heaven only to be glorious. He knowes that God allowes the Doggs under his Table such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread*. 'Tis not Silver and Gold which he calls richness; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdome, he can be [yea he is] (f) rich, honourable and wise without them, and all in Christ. He looks on these things to be [as some say of the Rain-bow] a reflection of colours, not real as they appear. All the beauty of the world 'tis but [†] Skin-deep, a Sunne-blast defaceth it; yea all the [g] glory of the World is in a continuall fluxe, and (like time it selfe) hath no other being, but a passing away. All that the world hath is but nothing varnished over; a Bobu and Bobu in a comely arbe; a meer Chaos in an orderly dressie, tis but as a picture drawne in sand.

Heb. 11.
24.

Phil. 3.8.

Arios spi-
sos.

1 Cor. 1,
20,30

[†] Superfi-
cial

1 Cor. 7.
31
James 4.
10,11

Acts 25

23

Phantasia
Epher.glucupicros
Ens rationis

Isay 29.

8 all prove like the (k) dreamers feast, that
fills the phantie, and leaves the stomach
empty.

Sand or Ice, whose very ground hath little foundation. 'Tis a meere vanity, which if it be any thing is a something worse then nothing. [i] Pompe is but \dagger dust; Fame is but breath, and praise a blast; the Worlds sweet is \dagger bitter; its love lovelesse, its splendor darknesse, its fullnesse emptinesse, its all nothing. If any thing more, 'tis [\dagger Chimera-like] made up of thoughts. And a Saint can as well feed on the East-wind, as any of these things, which will

Farewell
world.

V.

His Triumph over present injoymens.

THe world of Enemies that he hath to encounter with, is a selfe-flattering heart, which would have him rest in what he hath received, but the spirit of God is stronger then self, and our works yea workes out such base and carnall imaginations. So that he cannot build his Tabernacle here, because his mansions are in heaven. 'Tis not his light, but the God,

God of light; tis not his comfort, but the God of Comfort, is not his grace, but the God of grace, tis not any thing beside God himselfe, wherein he can quiet and repose his soule. All his graces are but Wedding attire, all his joy and consolation but wedding cheare, he cannot be fully satisfied, till he come to injoy the marriage bed, the very bosome of God.

Alas! his fullest Barnes of grace, which are the fruitfull Harvest of the seed of God, are but glean ings to what he expects. His joyfull Springs of delight which he here injoyes, are but leafe-caſting Autumnes, nay but nipping winters, in comparison of that everlasting Summer, which he lookeſ to injoy in an eternity of the Sunny shinings of gods face upon him. His Sabbath dayes, wherein his soule keeps holly day with God, are but minutes in regard of that never ending Jubilee which he expecteth. He hath Rivers of joy here, but he esteemſ them as a few drops in regard of that bottomleſſ Sea of god-injoyment, wherein he longs to bathe his soule. His light is clear and shining here, but the noontide-Sun in its brightest lustre is but a dark vault to God and the Lamb, [m] who is the light of that City to which he is hastening. Alas he hath but a ſip of the over flowing Flagons, but a taste of the full Tables of good cheare, which God hath provided and Christ is preparing to ſet before him as an everlasting ſeaſt. He
cannot

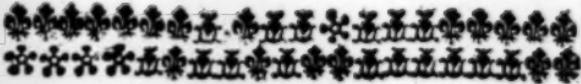
Revel. 21.
23.

Hyperballon cannot but be pressing on to know what
 Jan tes love which passeth knowledge, and cannot
 gnoſeos be satisfied till he come to apprehend god
 agaſpen. as he is apprehended of God. He cannot
 Phil.3,8. rest any where but in heaven, where his
 12. faith shall be seeing, & his hope possession.
 Nay this is not heaven, were it any thing be-
 side God-injoyment, that could terminate
 the boundlesſe appetite of his longing
 soule. For this is not God for heaven, but
 heaven for God, (n)yea that heaven which
 is God who is the heaven of heaven that
 Psal.16,11. he looks after.

& 17,15. 'Tis God, only god, (o) in all, without
 all, and beyond all, that is his all. Here
 Col,3, 11. he is at rest, now he is swallowed up in
 satisfaction, and nothing can intermeddle
 Rom:8,37 with his joy, he rejoiceth in the Lord,
 & Col, 15 (p.) by whom she is in all these things
 37. a conquerour, but as for the honour of
 the Triumph, he means to give that to god,
 who gave him the Victory.

Soli Deo gloria:

FINIS.



To the Reader.

Reader , if in any thing which concerns the Printer , you meet with errata's, you are desired to correct them and to excuse him.

